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sions or denials; balancing between the chances of escape, by persistent assertions of innocence, and those of condemnation as an *impenitente negativo*, and urged by his so-called advocate to confess and throw himself on the mercy of the tribunal—it required an exceptionally resolute temperament to endure the prolonged strain, with the knowledge that the opponent in the deadly game always had in reserve the terrible resource of the torture-chamber.

Yet the picture is not absolutely black. The prisons of the Inquisition, foul though they often were, were at least, thinks Mr. Lea, "less intolerable places of abode than the episcopal and public gaols" (p. 534).

An appendix of documents closes the volume.

GEORGE L. BURR.

Geschichte der Päpste seit dem Ausgang des Mittelalters. Von LUDWIG PASTOR. Vierter Band: *Geschichte der Päpste im Zeitalter der Renaissance und der Glaubensspaltung von der Wahl Leos X. bis zum Tode Klemens' VII. (1513-1534).* Erste Abteilung: *Leo X.* (Freiburg i. B.: Herder. 1906. Pp. xviii, 609.)

SINCE Professor Pastor in 1895 gave us the third volume of his history of the popes, another decade has rounded to the full. He has made good use of it. The new volume is a masterpiece. The flattering reception it has thus far met from scholars, Protestant as well as Catholic, is due, indeed, not wholly to its superiority over its predecessors. The last ten years have seen a notable broadening of the horizon of Protestant historians and critics; and the bitter book of Denifle, so able yet so unfair, must have contributed both to abate their complacency and to deepen their appreciation of an opponent who can be at the same time loyal to his own faith and just to its foes. But there is surely progress, too, in Dr. Pastor's work: a clearness of insight, a ripeness of judgment, a charm of style, which his earlier volumes had not reached.

His characterizations are veritable cabinet-pieces—none more so than that of Leo himself (pp. 350-351):

The outward appearance of the Pope who gave a name to the beauty-drunk age of the high-Renaissance had in itself nothing attractive. Leo X. was of more than middle size, broad-shouldered and very corpulent, yet, as Giovio insists, bloated rather than really strong. His unusually large and clumsy head, which rested on a thick, short neck, was out of all proportion to his other members. His legs, well-formed themselves, were too short for the heavy body. Handsome were only the snow-white, well-kept hands, which the complacent Medicean loved to adorn with costly rings. The unattractiveness of the flabby, fat face was heightened by the purblind, greatly protruding eyes, whose extreme near-sightedness—a family heritage—forced the Pope, despite his early reluctance, to frequent use of a magnifying-glass. . . . But the unpleasant impression of his exterior vanished almost wholly on nearer association. The surpassingly melodious and pleasing voice, the witty and tactful diction, the wholly dignified yet intimately friendly and

often actually seductive bearing, the lively interest in scholarship and art, and the hearty, sunny fashion in which the Pope enjoyed the creations laid before him by the highly developed culture of the time—these could not but captivate all.

But the most striking quality of the book is its fairness. There was room for fear that on the hotly fought field of the Reformation even eyes so clear as Professor Pastor's might be blinded by the smoke; but of this there is no sign. He nowhere belies his sympathy with the cause of the Church; but he nowhere lets his sympathy color his facts. A long chapter is devoted to the dealings of the Curia with the case of Martin Luther. It is a theme which during these last years, especially since the opening of the archives of the Vatican, has busied some of the keenest of non-Catholic scholars. The labors of Karl Müller, of Aloys Schulte, of Paul Kalkoff, he has used to the full. Everywhere he has verified, at many points he has enriched them. But, to their honor, as to his, and to the encouragement of all honest research, there is between his results and theirs not a shadow of partizan variance. That in his book they recognize a like acumen and find as little ground for dissent, we know already from at least the pen of Kalkoff.

That Leo X., as has so often been assumed, failed to recognize the importance of the Lutheran schism and to take prompt measures for its suppression seems disproved. Such delays as there were must be ascribed rather to the dilatoriness of ecclesiastical procedure and to the political crisis brought by the death of Maximilian. What Leo failed to recognize was the pressing need of a reform. On this point no Protestant could be more explicit than is Professor Pastor (p. 4):

Ever more threatening became the signs of the times. It could not escape the attentive observer that at the accession of the Medicean a severe tempest was gathering over the Church. It was a stern trial which God suffered to come upon Christendom that in a moment of such peril there was raised to the chair of St. Peter a man who was not equal to the earnest tasks of his lofty office, aye who for the most part was wholly oblivious of them. With unexampled optimism Leo X. looked unconcernedly into the future, and, lost in his sport, deceived himself as to the seriousness of the times. Of a reform on the great scale which had grown a necessity he never thought.

And in the brilliant pages which describe the political successes of Leo and the bloom under his patronage of literature, of scholarship, and of art, the historian never obscures this fundamental defect. Yet, while thus maintaining the austerity of his standards and discriminating still between a Christian and a Pagan Renaissance, there is in these pages of Dr. Pastor hardly a trace of that somewhat unctuous censoriousness which gave so clerical a tone to his earliest volumes; and this but illustrates the ripening judgment and the mellowing temper which increasingly mark his work.

GEORGE L. BURR.